

“THIS JESUS IS THE SON OF SATAN, A SAMARITAN!”

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ABSTRACT

This essay focuses on how the Samaritans influenced Jesus' perception of whom and how to evangelize both in terms of timing and methodology in delivering the Kingdom of God not only to the Samaritans and Jews, but subsequently to the Gentiles as well. Through Ezra and Nehemiah, God stripped the Samaritans of their Jewishness, but critically they remained according to the Patriarch Abraham circumcised, as opposed to uncircumcised. Thus, all Apostolic evangelization before Acts 10 involved ALL the circumcised (Jew and Samaritan) coming to see the Mosaic Law as educational, cultural, and laudatory and if obeyed without any salvific effect or condemnation for those who chose otherwise, would be pleasing to the risen Lord.

INTRODUCTION

This Article focuses on how the Samaritans effected Jesus' perception of whom and how to evangelize both in terms of timing and methodology in delivering the Kingdom of God not only to the Samaritans and Jews, but subsequently the Gentiles as well. Through Ezra and Nehemiah, God stripped the Samaritans of their Jewishness, but critically they remained according to the Patriarch Abraham circumcised, as opposed to un-circumcised. Thus, all Apostolic evangelization before Acts 10 involved *all* the circumcised (Jew and Samaritan) coming to see the Mosaic Law as educational, cultural and laudatory and if obeyed in that volitional vein, without any salvific effect or condemnation for those who chose otherwise, would be pleasing to the risen Lord.

Not only would the Samaritans provide a crucial theological link between the Jews and Gentiles entering the Kingdom of Heaven, but the very term Samaritan, Shomroni in Hebrew, would provide a key insight into how Jesus was perceived by the spiritual leaders of Israel. Before the Resurrection during the Feast of Booths, the Pharisees publically and emphatically

rejected Jesus by calling him a Shomroni: Samaritan/demon-possessed. In essence, the Pharisees accused Jesus of being the son of Satan and thereby obviously possessed by a demon (Satan). Jesus saw Himself and the Samaritans in an extremely different light. The Samaritans were vitally important to Jesus, and they like the Jews and Gentiles had been given a specific Key, all three held and subsequently used by Peter to open the Gates of Heaven (Holy Spirit Baptism) which fulfilled the Lord's prophetic anticipation at Jacob's well of a future Samaritan mission, thereby further legitimating the Lord in his Prophetic role.

WHY DID THE PHARISEES DECREE JESUS A SAMARITAN, A CHILD OF THE DEVIL?

While the lamps at the Feast of Booths illuminated the night and symbolically spoke of the light of the Messiah, the Pharisees accused Jesus of being a Samaritan,¹ when they knew Jesus was Judean, in the line of David and a Galilean.²

Why make such a "bizarre" public assertion, and at the Temple of all places?

At the time, for a Pharisaic Jew to label Jesus a Shomroni/Samaritan meant they were accusing Jesus of being: the son of Satan and thereby obviously possessed by a demon (Satan). A similar Pharisaic accusation had already been levelled at Jesus³ after he cast out a demon and the Pharisees claimed he had done so by the power of Beelzebub. This was in conformity with the demonology the Pharisees had developed, this tradition going beyond what was Scriptural wherein the leading demon was called in Hebrew both "Shomron," and/or Ashmedai, the prince of demons whose father was Sammael, or Satan. So pervasive was this Judaic view of the Samaritans having seduced Israel/Judah into idolatry, even the Koran alludes to it, although the historical reference is entirely inaccurate.⁴

¹John 8:48, 52

²In John 7:52 the Pharisees also claimed Jesus could not be the Messiah because he was a Jew from Galilee; perhaps either because they were unaware of his birthplace or because of the theological prejudice against Nazareth/Galilee per se, or both.

³ Matthew 12. Additionally, in John 7:20 Jesus was also accused of being mastered by some demon, who allegedly was perverting his mind and confusing his speech.

⁴ In the Koran (Sura 20:85, 20:87 and 20:95), which seems to be re-producing popular Jewish Traditions, Israel is said to have been seduced into idolatry by a Samiri (*Samaritan* in Arabic), while in Jewish tradition, this is attributed to Sammael (*Satan*) which is a Semitic equation of Samaritan=child of Satan. Yet, on this point, the Koran is mistaken as to who seduced the Israelites into idolatry since the Samaritans simply did not exist at the time of Moses and Aaron.

The Jews knew the history of their one-time half-brothers well. Generally, the Samaritans (Shomroni) were long called Cutheans by the Jews and if that moniker had been applied to Jesus it would have meant heretic.⁵ Cuthah⁶ had been a significant city of Babylonia and after 722 B.C. its *societal elites* were imported into Samaria (one-time Capital of Northern Israel) by the Assyrian Sargon II⁷ to simultaneously weaken both Babylon and Israel (Samaria) by having both their social elites geographically switched by vast distances⁸ thereby cutting the Achilles tendons of both, possibly rebellious, societies. It worked perfectly. These educated and skilled Babylonians intermarried with the poorest Jews still left in (Northern) Israel/Samaria who afterward displayed a dual commitment both to their “own” Babylonian gods/idols as well as to Jehovah.⁹

But Jesus of Nazareth was neither a pseudo-Jew, nor a foreigner, nor a Cuthean. This is why Jesus did not directly respond to being called a Samaritan. He knew His Jewishness was not being questioned, but rather whether He was the son of Satan was the issue. This is exactly why Jesus viscerally responds as to who His Father is, since establishing who His Father is by definition denotes whose son He is.¹⁰ Jesus was thus crystal clear in responding, “I do not have a

Of note, Samaritans in Hebrew is שומרונים (Shomronim) and in Arabic: السامريون (as-Sāmariyyūn). The Arabic word for “Samaritan” can be found in Qur’an 20:85, 20:87 and 20:95. See Appendix.

⁵ But *Shomron* would mean “Child of the Devil.”

⁶ Located about twenty miles northeast of Babylon in the eastern branch of the Upper Euphrates.

⁷ Assyrian cruelty helped secure tribute—silver, gold, tin, copper, bronze, iron, etc. . . . without which the Assyrian empire could not survive since they offered the world nothing else of value.

⁸ According to the Bible they were deported just south of Cuthah, and may have subsequently migrated to Abraham’s and Jacob’s stopping ground in Harran on the Habur River which is in the mountains of eastern Assyria (2 Kings 17:6, 18:11). Only approximately 27,290 Israelites were deported according to Sargon II’s own records, but given the population of (Northern) Israel at the time, this would be a quite substantial proportion of the socially-elite powerbrokers without whom any society would be intellectually and culturally defenseless, in this case, from the virally intrusive Babylonian priests, scribes, politicians and skilled workers. Apparently a legitimate Jewish Priest was not left in Samaria such that the Cuthean/Hurrian/Babylonians settlers needed Sargon II to expatriate a Jewish Priest to teach these Cuthean settlers how to worship Jehovah properly so as to assuage the Divine Wrath in the form of lion attacks.

⁹ 2 Kings 17:24-29, 41 As with the Father, the Son would have a definitive opinion on serving two masters.

¹⁰ The Edinburgh Review: Or Critical Journal, Volume 159, 1884. Edersheim, A. (1899), Chap VIII. *The life and times of Jesus the Messiah* (Vol. 1). Longmans, Green, and Company. Gray, J. (1970). *I & II Kings: a Commentary* (p. 424). SCM Press, 651.

demon. But I honor My Father (who is not Satan!), and you dishonor Me (by accusing me of being the son of Satan). I AM the one who the Father glorifies. I AM the one who knows the Father. I AM the one whom Abraham sought.”¹¹

Jesus essentially asserts that he is not demon-possessed (a Samaritan). Rather His well-attested power over demons is entirely due to being indwelt by God His Father, and not Satan. If this is true, obviously demons cannot come in and take up residence in the body of Jesus. Moreover, the Pharisees’ desire to murder Jesus dishonors God since He is about His Father’s work who since the Fall also works on the Sabbath. These miraculous exorcisms by Jesus honor the Father and gives glory to Him, who in turn gives glory to His son.

In the mind of the Pharisees, “proof” of Jesus being possessed was 1) his choice to enter and evangelize Samaria¹², and 2) cleaning the Judaic Temple twice but not the Mt. Gerizim Temple even once would seem not only a rejection of the Judaic High Priest and the Sanhedrin but an implicit acceptance of the Samaritan High Priest in Shechem, and 3) his success in casting out demons, which the Pharisees attributed to Jesus being possessed by Shomron/Ashmedai, the demonic son of Satan. This public accusation at the Temple caused Jesus to withdraw the Kingdom Offer from Israel, to speak more in parables, to refrain from public miracles and to reach out more so to the societal outcasts of the circumcised, both Jew and Samaritan.

Ironically, when Jesus revealed Himself so clearly to the Samaritan woman who left Jacob’s well to tell everyone in town that the Prophet-to-Come was here, his own disciples returned and referred to Jesus as . . . “*Rabbi*, eat something.”

32 But he said to them, ”I have food to eat that you know nothing about.”

33 Then his disciples said to each other, “Could someone have brought him food?”

¹¹ John 8:54-56

¹²Perhaps much earlier, Jesus should have gone to the Temple during Passover and publicly sanctioned his Samaritan mission by saying: “The Prophets Ezra and Nehemiah said the Samaritans were not Jews, and this is the truth. Samaritans are not Jews, and since salvation comes from the Jews, salvation does not come from Mount Gerizim. But since Samaritans are not Jews, they do not need to follow the Mosaic Law, but rather the Noahic dispensation that applies to all non-Jews. And who can deny that the Samaritans have been doing this for many years now. Idolatry of Zeus has been forsaken by them since the Maccabees. Lastly, I am not journeying to do missionary work amongst Gentiles, for the Prophets were clear that the Samaritans are not Gentiles. They are Samaritans, and to them my disciples and I now go.”

Surely the Lord and the Holy Spirit had their reasons, but had this speech or one similar to it been stated in the Temple, preferably during Passover, the history of the Samaritans might have taken a different path.

34 "My food," said Jesus "is to do the will of him who sent me *and to finish His work*."¹³

35 Don't you have a saying, 'It's still four months until harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest."¹⁴

Here again, as when the Pharisees accused Jesus of being a Samaritan and demon-possessed, Jesus is completing his Father's work. The harvest image is a prophetic eschatological theme¹⁵ now imminent and although usually represented God's coming judgment,¹⁶ could also signify God's re-gathering the scattered Diaspora from among the nations.¹⁷

In this instance, Jesus evoked the image of the imminent harvest of the crop for eternal life,¹⁸ as evidenced by the white fields "ripe for harvest."¹⁹ Jesus could also have been referring physically to Samaritans, who during the Harvest Festival would be wearing white apparel.²⁰ If so, this would pinpoint who Jesus prophesied would be subsequently harvested by the Apostles.

Of critical importance is Jesus' alluding to the reaping His disciples will do in the future.²¹ Although Jesus uses the past tense, it is used in the sense of: it will be done. As yet, the Apostles have done no reaping of souls in Samaria, and will not do so until Acts 8. Then, Jesus' disciples will soon reap what He sowed and others, like the Deacon Philip, labored over. This prophetic prediction will be specifically fulfilled by Peter and John in the aftermath of Philip's sowing/baptizing *in the name of Jesus* in Samaria. But the Samaritans will not experience being baptized with the Holy Spirit until the apostles would lay hands on them, and only then would the Samaritans receive the Holy Spirit.²²

¹³ "My food is..." Essentially the same response Jesus had told Satan in the Wilderness. "...to finish My Father's work." This key self-identification by Jesus operates 24/7 (including Sabbaths if need be), while the Pharisees accused Jesus of doing Satan's work of leading Israel astray as Satan had once led the Ten Lost Tribes (Northern Israel/Samaria) astray.

¹⁴ John 4:31-35

¹⁵ John 4:23

¹⁶ Joel 3:13

¹⁷ Isaiah 27:12

¹⁸ John 4:36

¹⁹ John 4:35

²⁰ The Festival of Harvest or first fruits occurred during spring, fifty days after Passover. Exodus 23:16.

²¹ John 4:37-38

²² Acts 8:14-17

After Jesus had risen, Peter as promised would experience the Baptism of the Holy Spirit,²³ and soon perceive that while the Apostles were doing the Lord's work by resisting the Sanhedrin's persecution in Jerusalem, God was also still working and now demanding The Reapers go to Samaria for the awaited eschatological time of Salvation had arrived.²⁴ That day St. Peter would hear again as he had on the Day of Pentecost, those invisible keys²⁵ dangling from his neck and shoulder and miraculously recall Jesus promising the Samaritan woman that one day soon she would render knowledgeable worship to the Father. Once informed by the Holy Spirit, Peter could more readily understand that when Jesus drank the Samaritan woman's drawn water from Jacob's well, Jesus demonstrated not only God's acceptance of the Samaritans but the Father's fierce desire to draw Himself near to them through Jesus so that they thereby might slacken that infernal thirst at the Infinite Fount.

That day at Jacob's well in Samaria, those Samaritans begged Jesus to stay with them, and He acquiesced, for two days. Even then, the Samaritans had sensed this acceptance by Jesus, this salvation from the Jews. Well did Peter recall that those Samaritans were not put off by Jesus' being just that: a Nazarene/Galilean Jew.

Whereas, the Jewish Pharisees were put off by Jesus being a Samaritan (son of Satan), a Galilean, a son of that woman Mary. And so, unlike the Nation of Israel, these Samaritans experienced His profound universal love to outcasts (all Samaritans),²⁶ that at the time genuinely appeared to apply only to the circumcised, such that for the Samaritans this Jesus was *the Savior of the entire world*.²⁷ Clearly, the Father was seeking worshipers from among the Jews, such as

²³ This is what John the Baptist meant when he said; Jesus was "the one who baptizes with the Holy Spirit." John 1:32-33.

²⁴ John 4:23

²⁵ A key symbolizes authority. In Isaiah: 22:22, the priest Eliakim received the key of King David's house and placed it upon his shoulder. Therefore the priest Eliakim could close or open King David's home. Revelation: 3:7 involves an Angel receiving a different Key from Jesus, but yet again, that Key as well involves authority.

²⁶ The Jews viewed the Samaritans as religious apostates who combined worship of God with pagan idolatry (2 Kings 17:24-40; Ezra 4:1-3; and Sirach 50:25-26). Despite being racially half-Jews, the Jews viewed them as complete foreigners and constantly reminded them of their Assyrian/Babylonian/Cuthean heritage. Even today, Israelis and Samaritans are reluctant to intermarry, and in the Jewish cemetery at Tel Aviv, Israelis will not allow Samaritans to be buried.

²⁷ John 4:42

the Galilean followers of Jesus, but now from the entire circumcised²⁸ world as well, for at that point in time, it seemed that God so loved the whole (*circumcised*) world.²⁹

Later in Acts 8:5-25, it would be the healer/exorcist Philip who would evangelize Samaria with his message of the Kingdom of God by preaching Jesus—Jesus, the sown mustard seed Jesus. By faith in Jesus, masses of Samaritans would receive from Philip healing and exorcisms and from Peter the opening of the Pearly Gates into the Kingdom (Holy Spirit Baptism)/Salvation from God. The commission of the risen Lord in Acts 1:8, “but you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea *and Samaria*, and to the ends of the earth,” points forward to Acts 8:4-25 and simultaneously links back as if alive with what is anticipated by Jesus in Luke 9:51-56. In other words, the Samaritan mission is forever linked to the resurrection, ascension and the commission of Jesus Christ. The commission of the risen Lord to the apostles in Acts 1:8 to engage in a centrifugal mission out from Jerusalem finds its initiation in the activity of Philip with regard to Samaria, though the Apostle Peter was necessary to fulfill it, the confirmation of this would come from the Holy Spirit Himself via His endorsing baptism.

Did the Deacon Philip have apostolic permission to evangelize the Samaritans? Probably not officially, but did Philip need it given that the Lord had evangelized the Samaritans.³⁰

²⁸ By Acts 11, Peter would drop “circumcised” as a necessity for salvation and realized God loved the whole world, both circumcised and uncircumcised.

²⁹ John 3:16-17

³⁰ At this well with the Samaritan woman, Jesus did not necessarily view His Father’s work there as an embodiment of both Jeremiah’s and Ezekiel’s millennial declaration that God’s plans included all Israel: Again you will plant vineyards on the hills of Samaria; the farmers will plant them and enjoy their fruit. There will be a day when watchmen cry out on the hills of Ephraim, ‘Come, let us go up to Zion, to the Lord our God.’” (Jeremiah 31:5-6); “Say to them, ‘This is what the Sovereign Lord says: I am going to take the stick of Joseph—which is in Ephraim’s hand—and of the Israelite tribes associated with him, *and join it to Judah’s stick. I will make them into a single stick of wood, and they will become one in my hand.*’” (Ezekiel 37:19.) *In the Millennial Kingdom*, God will then include both the exiles of Israel as well as Judah. But since Jesus viewed the Samaritans to be outside the House of Israel, and considered them as *circumcised foreigners* who worshiped in ignorance, although not equal to the Gentiles, He evangelized them because they were His circumcised Neighbor as evidenced by His story of the Good Samaritan. And that is why Jesus came to Sychar/Shechem, which was nestled between Mt. Ebal and Mt. Gerizim and *at Jacob’s well met the Samaritan woman*. The circumcised Samaritans were within the land of Israel and were not at that time precluded from proactive evangelization as were the Gentiles; and so, being a Good Neighbor, Jesus reached for them. The time for joining the stick of Joseph with that of Judah will be in the Millennial Kingdom, and is

Apparently, that was authority enough for Phillip. So, perhaps initially there may have been somewhat of a negative attitude by the apostles towards the Samaritans (it would be more than negative towards the Gentile Cornelius).³¹ To center the Jerusalem church the Apostles stood fast while an unbeknownst mission to the Samaritans was breaking through.³²

Unlike Peter, the Holy Spirit would *not* be delayed in Samaria. The Holy Spirit *cannot* thwart the promissory gift of Jesus and yet could not arrive without St. Peter who still had two Keys dangling from neck and shoulder unseen by human eyes. One key was used for Israel on the most recent Pentecost; next up were the Samaritans, then the rest of the world (Gentiles). As would be the case with the Gentile Centurion Cornelius, the fisherman Peter would be hauled by the Holy Spirit into Samaria hook first. One cannot but think that the Holy Spirit brought the Apostle John along primarily for the purpose that when Peter and John prayed for the heavenly fire of the Holy Spirit to fall upon the Samaritans, the Holy Spirit perhaps used this opportunity to educate John on what Jesus meant by the proper fire from heaven for the Samaritan.³³

Although persecution in Jerusalem scattered the disciples and resulted in Philip preaching Jesus in the city of Samaria, the Apostles knew soon enough that what Deacon Philip had done had been in accordance with the divine plan of God, and rooted in the authority of Jesus as they too remained rooted in Jerusalem against any further intimidation by the Sanhedrin. Given recent miraculous events,³⁴ the Sanhedrin apparently feared the Apostles but had had success in killing the non-Apostle³⁵ Stephen, who was merely a deacon. Non-Judean Jewish Christians would be most vulnerable to their persecution, especially any Church leaders such as deacons who were Jewish but not from Judea and not Apostles. Perhaps the Apostles could not protect these

perhaps alluded to when Jesus was presented in the Temple and by the Holy Spirit was spotted as the Messiah by the prophetess Anna, the daughter of Penuel, of the tribe of Asher (an allegedly Lost Tribe). Luke 2:22-38

³¹ The Apostles initially failed to recall how Jesus treated and perceived the Samaritans in (1) the Good Samaritan story (Luke 10:25-37); (2) the Samaritan leper healed by faith in Jesus (Luke 17:11-19); and (3) the outcast Samaritan woman at Jacob's well (John 4:1-26). But then as promised by Jesus, the Holy Spirit reminded the Apostles not only what had been said and done, but threw in the sufficient meaning for salvific accomplishment.

³² Acts 8:1, 14

³³ John 14:26

³⁴ The Apostles seemed especially protected by God through miracles as evidenced by the shaking from whence they prayed and the angelic deliverance from prison.

³⁵ And perhaps *Hellenic* (non-Judean) Jew.

disciples, and so they ran, bringing with them the Crucified Jesus, which is exactly what the Father wanted. And so in Samaria, the “defeated” Philip initiated the risen Lord’s commission: you shall be my witnesses in Jerusalem and in all Judea *and Samaria* and to the end of the earth (Act 1:8).

And while this commission is generally (mis)-understood as a command of Jesus *that clearly and definitively refers to a universal mission inclusive of Gentiles*, it could by the letter be more easily and simply fulfilled in A.D. 34 as applying only to the circumcised of the World: Judeans (Jews), Samaritans (circumcised),³⁶ and the world-wide Jewish diaspora throughout the Roman Empire to Babylon and onto India, which is why a special vision to Peter was necessary to convince him of a mission to the Gentiles, because the command in Acts 1:8 did not specifically include evangelizing (un-circumcised) Gentiles. Peter held firm to the visions in Acts 10 since Jesus never preached to the Gentiles per se. They had to come to Him, and even in those extremely rare instances they were usually God-fearers. Jesus went to Israel first, which is why the special Apostle to the Gentiles, Paul, always evangelized the Jews first wherever he went, and only then attempted to evangelize the Gentiles. Sadly, Christian missionary work has forgotten who the Apostle to the Gentiles would first evangelize wherever he evangelized.

Ironically, in Samaria it was the Apostle to the Jews who was needed. A Samaritan magician named Simon³⁷ had bewitched Samaria into believing he was the great power of God (Acts 8:10). But his magic conveyed no message, while Philip’s miracles³⁸ carried with them a message about the kingdom of God such that the whole city of Samaria waited for Peter to open the Gates of Heaven and give them the gift of the Holy Spirit with the Second Key hanging from his neck and shoulder.

The Holy Spirit could not arrive except by St. Peter. In addition, because of the long- standing hostility between the Jews and the Samaritans, the Jerusalem Church would

³⁶ Arguably, the Samaritans could come under the Abrahamic covenant since they were circumcised on the eighth day. But like the Ishmaelites, or Moslems today, they were not considered Jews prophetically by Ezra, Nehemiah, or Jesus.

³⁷ Ironically, magic and sorcery were precisely the type of idolatry the Samaritans had once accepted, and apparently, were still willing to accept. Further irony is that Jesus was accused, albeit falsely, of being a sorcerer and Phillip used the name of Jesus to dispel and defeat Simon the Sorcerer/Magician.

³⁸ Although Acts 8:5-13 does not cite any miracles, the reaction in Samaria indicates something supernatural must have occurred.

need the confirmation of the Samaritans' salvific conversion. Initially, two Apostles, James and John, had wanted fire from Heaven to Judge the Samaritans for rejecting Jesus. If the Samaritans had truly accepted Jesus, the church in Jerusalem would need confirmation by Holy Spirit Baptism and *only* the Apostle Peter had that Key to Heaven. Thus, God confirmed the Samaritan mission through a Jew (Peter) involving salvation from a Jew (Jesus), for as the Galilean Taheb had said, "Salvation is from the Jews."³⁹

The Samaritans' acceptance of Jesus reversed their status of worshiping in ignorance and drew them up and into the Kingdom, into a familial relationship with the Judean Jerusalem-based community. This reversal denotes not only their spiritual liberation but also the socio-religious liberation with regard to their relationship with the Jewish community.

In order to achieve this end, persecution played a part. However, just because the mission to Samaria does not appear as a result of Apostolic calculation, does not necessarily mean it was solely then the accidental by-product of persecution. Those are not the only two choices. To the extent persecution was a causal role, it existed well-within the plan of God. Those persecuted stand in continuity with God's prophets, the penultimate of who is Jesus and in following His path, their suffering is the very occasion of divine triumph. A victory in the Son completing His Father's work in bringing Adam (Jew, Samaritan, and Gentile) into the forgiving presence of the Father; that work was His mission on Earth, His *raison d'être*.

As Jesus had promised the woman at the well, it would soon no longer matter where the Samaritans worshiped. The Samaritans could worship at Mt. Gerizim, as Messianic Jews worshiped in Jerusalem, and still be accepted by the Father and His prophet Jesus (Taheb) *if they believed that only by faith in Him and His resurrection work were their eternal souls saved*. If they wished to express their Samaritan culture at the Temple in Gerizim, that was now entirely acceptable, and their newfound life in Christ was to be maintained and accepted so long as they believed that the Law, the Samaritan Pentateuch, the Temple rites at Mt. Gerizim did not save the soul; but rather, they merely educated on the need of Jesus and provided a mental and physical ambience better to focus oneself on the risen Lord Jesus.

It was no longer Mt. Gerizim versus Jerusalem if, and only if, one believed in the risen Lord Jesus. This heavy burden, centuries old, lifted by the Lord Jesus and replaced with just faith

³⁹ John 4:22

in Him rendered to them a joy beyond understanding. That is the joy alluded to in Acts. Healings and exorcisms relieve the few and are notable, but the healed and exorcised like Lazarus will still die unless you drink and partake of the risen Lord Jesus. Now, in spite of their diversity, the Samaritans and Jews were perceived by the Apostles as one in Christ. Jews, Gentiles and Samaritans all have the same theological foundation. On the basis of Christ's resurrection and exaltation by the Father all men, circumcised or otherwise, should repent and believe in Jesus. This is the narrow and thorny gateway into the forgiving presence of God: Jesus and his work interpreted by the Father in terms of the Davidic covenant.⁴⁰

One can easily wonder why the Samaritans did not receive the Spirit when the Jewish Deacon Philip baptized them into the name of the Lord Jesus.⁴¹ Despite their sincere belief, the Spirit refrained from releasing His living water⁴² until the Apostles Peter and John came from Jerusalem. When through Peter the Holy Spirit finally descended upon the Samaritans, one is almost instantly transported back to when the Jesus revealed to the Samaritan woman at Jacob's well, that He was greater than Jacob for that specific reason:

8 (His disciples had gone into the town to buy food.)

9 The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? 12 *Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?"*

13 Jesus answered, "Everyone who drinks this water will be thirsty again,¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life." John 4:8-14 (NIV)

What would it mean to this Samaritan woman that this Galilean Jew was greater than Jacob? The Samaritans identified with Jacob, who was critical to one being within the Covenant. The last Patriarch Jacob was renamed by God, Israel. Thus this youngest son of Isaac became the biological Father of the Chosen, the Israelites. This very well, with life sustaining water now so

⁴⁰ 2 Sam 7:12-16; Ps 89

⁴¹ Acts 8:16

⁴² Acts 8:12-13

far down below, *re-presented* God's and Jacob's nurturing love toward God's special fiat-creation, Israel, each and every day.

By offering living (eternal) water,⁴³ Jesus was claiming to be greater than Jacob⁴⁴ for Jesus after His Ascension would send the Holy Spirit by which His presence would be internalized in believers, thereby giving re-birth by the Holy Spirit Baptism.⁴⁵ While taking drink from the Samaritan woman, Jesus' coyly contrasts Jacob's well water with the water that (once in a person) becomes "a spring of water welling up to eternal life." The Samaritan woman remained firmly grounded in this Fallen realm by replying that she wanted this spring of water to well up eternally so she would not have to keep coming back to Jacob's well.⁴⁶ The phrase *hydor zōn*⁴⁷ can mean running water/living water. So while Jesus is offering her eternal life by referring to Himself, she can legitimately believe he is referring to a spigot for Niagara Falls.

Yet, in believing Jesus can deliver this spigot of Niagara Falls, this Samaritan woman trusted that this Jesus is someone greater than Jacob; however shallow her understanding, Jesus stayed calm, kind and respectfully responsive.

²¹ Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴ God is spirit, and those who worship him must worship in spirit and truth."⁴⁸ ²⁵ The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will

⁴³ John 4:13

⁴⁴ In Acts 8:16, the apostolic fisherman with the Keys to Heaven would soon see that Jesus' superiority to Jacob meant that both the old wineskins of Samaritanism and Judaism had been superseded in the Resurrected Jesus.

⁴⁵ Acts 8

⁴⁶ John 4:15

⁴⁷ Moloney, F. J. (1998). *The Gospel of John* (No. 4). D. J. Harrington (Ed.). Liturgical Press, p.118.

⁴⁸ Jesus is coyly prepping her soul for the day when accepting the New Covenant, which is soon coming, will determine when and where and how the Father is rightfully and knowingly worshipped.

proclaim all things to us.”²⁶ Jesus said to her, “I am he, the one who is speaking to you.”⁴⁹

The Samaritan woman clearly felt drawn to Jesus, and while she could not bring herself to ask about a Jewish-Davidic messiah, she reached out to him by referring not to the Samaritan Prophet-to-Come (the Samaritan “Messiah”—*Taheb*), but rather referred to the One-to-Come as Messiah, accommodating her Jewish Jesus.⁵⁰ No matter the final basis, the mere recognition of Jesus as the End-Time Prophet was a substantial testimony of faith, since the Samaritans, unlike the Jews, did not acknowledge a succession of prophets. Rather, they expected a single solitary Prophet-to-Come called *Taheb*, who was essentially a Second Moses (Deuteronomy 18:15). Not a Davidic king, but rather the *Taheb* who as a lawgiver would restore and reveal. This Samaritan woman was expecting the *Taheb* to clear up all the turmoil between Jews and Samaritans, between Shechem and Jerusalem, between Mt. Gerizim and Mt. Moriah, between the Samaritan Pentateuch and the Judaic Pentateuch. From that quenching clarity would come peace and restoration as promised by God the Father.

Jesus again responded cleanly and sparkly. “*I, the one speaking to you—I am he.*”⁵¹

To no one else in the Bible would Jesus reveal himself so transparently, so starkly and immediately.⁵² His self-identification coyly alludes to the Father’s own self designation as I AM which anchored *both* the Judaic and Samaritan Pentateuch.⁵³ Thus, while identifying Himself as

⁴⁹ John 4:21-26

⁵⁰ Jesus is nevertheless designated many times in the gospel of John as the prophet who is to come, and this is connected to an expectation which is based upon Deut. 18:18. Ironically, many Jews had a less divine view of their own Jewish-Davidic Messiah than the Samaritans of their *Taheb*, the Prophet-to-Come. This is perhaps one key reason why in Acts, from a supernatural mustard seed the Church would root itself more firmly in Samaria than in the parched locality of Judea.

⁵¹ John 4:26

⁵² Later in Acts, even Peter would need a special revelation to see fully what Jesus revealed to this Samaritan woman. By the time the Samaritan woman had brought her townspeople, the incoming Samaritans had already re-categorized Jesus’s self-revelation into that of the Samaritan Moses II, the Revealer, the Restorer, the *Taheb*. This would not have made near the same impression upon the Apostles as to have heard Jesus’ own words of self-revelation (essentially I AM). The Lord must have had His reasons.

⁵³ With a fudged Samaritan Pentateuch Jesus Himself disavowed, and no belief in the Writings or Prophets of genuine (Jewish) Scripture, this outcast Samaritan woman had a higher Christology than the Judean religious leadership. And in reward, Jesus revealed Himself to this outcast

the Taheb, Jesus *also* reveals His incarnation as God's own presence: the God of Jacob/Abraham who from Infinite wells of Love brings salvific water for free.⁵⁴

This woman headed to town,⁵⁵ beseeching her kinsmen: "Come, see a man who told me everything I ever did. Could this be the Messiah?"⁵⁶ Undoubtedly, she was still asking herself, whether Jesus was greater than "our father Jacob"⁵⁷ which was the identical type of query the Jews would later ask Jesus in wondering if He was greater than "our father Abraham."⁵⁸

To the Jews, the father of the Samaritans was not Jacob but two of his sons, Manasseh and Ephraim. Since their inception, the Samaritans were idolaters primarily from the tribes of Manasseh and Ephraim who sublimated their envy, spite and resentment in not being allowed to rebuild the Second Temple and strove to be more Mosiac than the Jews themselves, even to the point of erecting their own (counterfeit) Temple on Mt. Gerizim and culminating in Manasseh's⁵⁹ installation of the (counterfeit) Samaritan high-priesthood. Strict Pentateuch interpretation, a definitive Temple administrated by a familial Priesthood explains early Samaritanism's striking similarities to the priestly Sadducees. This imitation of the Torah by the long-time idolatrous Samaritans was utterly despised by the Jews. To the last detail, the prior history of the Samaritans was not forgotten by Judah.

In 875 B.C., King Omri of Israel⁶⁰ founded his capital city on a hill after buying this hill from Shemer⁶¹ for two talents of silver. Named Samaria after that previous owner, Shemer (1 Kings 16:24),⁶² this fortified city remained the capital of Israel until Alexander the Great⁶³ destroyed it. Nonetheless, by then, Samaria had given its name to the entire nation,⁶⁴ the

Samaritan woman more clearly than he did (or would) to his Apostles, the High Priest Caiaphas, or any other human being before His Resurrection.

⁵⁴ Jer 2:13

⁵⁵ John 4:27-28

⁵⁶ John 4:29

⁵⁷ John 4:12

⁵⁸ John 8:53

⁵⁹ Jewish son-in-law of Sanballat III

⁶⁰ Israel then meant Northern Israel, and did not include the tribes of Benjamin and Judah (Judea).

⁶¹ Montgomery, J. A. (1907), "The Samaritans: The Earliest Jewish Sect, Their History," *Theology and Literature* (New York: Ktav, 1968), 317.

⁶² The city of Samaria was then seven miles northwest of Shechem.

⁶³ 332 B.C.

⁶⁴ 1 Kings 13:32; Hosea 8:5; Amos 3:9; and Isaiah 9:9-12.

Samarians. However, the Jews, and subsequently the Jewish historian Josephus, as well as the Talmud often referred to the Samarians (Samaritans) as Kutim or Cutheans,⁶⁵ to emphasize their heathen origins and syncretistic religious practices. To further complicate matters, the Samaritans did not refer to themselves as such and instead called themselves “Israelites,”⁶⁶ which infuriated the Jews to no end.

The initial conquest of Israel/Samaria radically transformed the Northern Kingdom (Israel). The Assyrian Sargon deported the leading citizens while waves of exiles from other parts of the Assyrian Empire were subsequently imported into Samaria by Sargon, Esarhaddon, and Ashurbanipal,⁶⁷ for the Bible states: The king of Assyria brought people from Babylon, Kuthah, Avva, Hamath and Sepharvaim and settled them in the towns of Samaria to replace the Israelites. They took over Samaria and lived in its towns (2 Kings 17:24). Perhaps the Jews did not allow these Samarians to branch out beyond Samaria, but for whatever reason, adjacent Galilee-to-be would remain utterly and staunchly Jewish by the first century.⁶⁸

⁶⁵ Another name used by Josephus is “Shechemites.” Josephus, *Ant.* 11.8.6. Cuthean would come to mean heretic by Jesus’ day.

⁶⁶R. J. (1975). *Samaritans and Jews: The origins of Samaritanism reconsidered*. Atlanta GA: John Knox Press.

⁶⁷In approximately 680 B.C. and 669-630 B.C. the Assyrian Kings Esarhaddon and Ashurbanipal imported more Kutim/Cutheans/Babylonians into Samaria.

⁶⁸Ezra 4:10 further alludes to these deportations and settlings.



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As expected, many of these Cuthean/Babylonian settlers maintained for several generations their separate identities and only obliged the local Israelite deity [Yahweh God], as evidenced by their statement to Zerubbabel:⁷⁰ “Let us help you build because, like you, we seek your God and have been sacrificing to him *since the time of Esarhaddon king of Assyria*, who brought us here” (Ezra 4:2).

Jesus confirmed that these Samaritans had their origin with these Cuthean/Babylonian settlers in this unequivocal missionary mandate: “Do not go among the Gentiles *or enter any town of the Samaritans*. Go rather to the lost sheep of Israel” (Matthew 10:5-6). Salvation was first solely to the entire house of Israel of which Jesus did not recognize the Samaritans to be part

⁶⁹ http://www.johnwijngaards.com/publications/Galilee_images/my17.jpg

⁷⁰ 535 B.C.

of (though prophetically speaking, they were not Gentiles either). And Jesus held this view despite the Samaritans' following the Law of Moses more stringently than did many Jews. The Lord apparently did not want ambiguity on this issue and publically called the grateful Samaritan leper this "foreigner."⁷¹ Jesus obviously considered Samaritans non-Israelites, and not simply sectarians or heretics.

The truth is, to validate in a socio-politico-religious sense any claim whatsoever as being the true remnant of Israel, the Samaritans had to reinterpret (falsify!) Israelite history by inserting peculiarities into the Jewish Pentateuch, which after these rather transparent alterations, became the "Holy" Samaritan Pentateuch.⁷² The progress of divine revelation in both testaments would agree, for, as Jesus informed the Samaritan woman at the well that "salvation is from the Jews" (John 4:22). Not only does this statement clarify the Jewish faith as genuine and God-ordained, as opposed to the counterfeit Samaritan system, but forever confirms that Jesus discriminated between the religious-racial-national origins of Samaritans and Jews. Contra posed, Jesus would never have made such a distinction between Galileans and Judeans. But just how foreign were these Samaritans who were not Jews, but prophetically speaking, were not Gentiles either, such that the Holy Spirit did set aside a separate and unique mission for them before that of the Gentiles? Like the Jews and the Gentiles, the Samaritans received their own special Key into Heaven from Jesus and the Holy Spirit; and like some half-baked hobbit, the Galilean fisherman Peter had it hanging invisibly about his shoulder and neck.

As to their foreignness, the Samaritans did not initially perceive themselves of such. When the Judean Jewish exiles began to lay the foundation for the Second Temple,⁷³ the Samaritans came to Judea and asked to help, claiming that they too worshiped Jehovah:

When the enemies of Judah and Benjamin heard that the exiles were building a temple for the LORD, the God of Israel, ² they came to Zerubbabel and to the heads of the

⁷¹ Luke 17:18

⁷² The Samaritan Pentateuch has two significant differences from the Jewish Pentateuch: (a) the special Samaritan Tenth Commandment that God's altar is to be at Mt. Gerizim and not Mt. Zion; and (b) there shall not arise another, a prophet like Moses (Samaritan Targum Deuteronomy 34:10). Here in a nutshell is Samaritanism over against Judaism: Mt. Gerizim over against Mt. Zion (Jerusalem); one Holy Book, the Samaritan Pentateuch, given by one prophet Moses versus the Law and the Prophets and the Holy Writings (including the Psalms of David) which together make up the canon of Jewish Scripture. The Samaritan Pentateuch in its final form is post-exilic and is more about Moses than by Moses.

⁷³ 535 B.C.

families and said, “Let us help you build because, like you, we seek your God and have been sacrificing to him since the time of Esarhaddon king of Assyria, who brought us here.”

³ But Zerubbabel, Joshua and the rest of the heads of the families of Israel answered, “You have no part with us in building a temple to our God. We alone will build it for the LORD, the God of Israel, as King Cyrus, the king of Persia, commanded us.”⁷⁴

Of note, the Samaritans did not become the “enemies of Judah and Benjamin” until they later attempted to stop both the construction of the Second Temple and Jerusalem. The God-given right to build the Second Temple belonged to the Jews, and the Samaritans could have no part in it.

And yet, despite this Divine-directive,⁷⁵ Jews, including priests and Levites, had intermarried with non-Jews (Ezra 9:1-15). When the prophet Ezra saw this upon his arrival to Jerusalem, he immediately prayed to confess this National sin,⁷⁶ which forbade Jews from marrying the people of the land of Canaan because of their “abominations. As if another Moses, the prophet Ezra quoted to God, Exodus 34:15-16 and Deuteronomy 7:3, and then applied the Torah to Judah as Moses had done to Israel 1,000 years earlier.

This response by God was miraculous in allowing a prophet to extend the Mosaic Law. The foreign racial component of the Cuthean/Samaritans had come from Babylonia/Eastern Assyria and were not Canaanites whatsoever. And yet, by the will of God Almighty, henceforth the “peoples of the land—Canaanites” would now include the Samaritans.⁷⁷ No longer in the eyes of God was the world divided simply between the Chosen (Jews) and the goy (Gentiles). With Samaritans suddenly decreed non-Jews (though not Gentiles either), Ezra ordered that

⁷⁴ Ezra 4:1-3

⁷⁵ 457 B.C.

⁷⁶ Ezra 9:12, 14

⁷⁷ This, despite Samaritans racially also emanating from the ten tribes of Israel. Apparently, the incessant idolatry of Northern Israel provoked God to bring the Babylonian gods to them via the Cutheans, much as God would hurl Judah into the Babylonian pantheon of gods through exile. The Jews despised God, so God had the Beast Babylon give the Jews more gods than stars in the sky or sand along the shores: the Abrahamic Blessing inverted. God created the Jews by fiat and stripped the Northern Kingdom citizenry of their Jewishness by fiat as well. Those Israeli Jews who by faith ran to Judah prior to the Assyrian Conquest were apparently spared as indicated by the prophetess Anna, the daughter of Penuel, of the tribe of Asher, who was given the privilege of holding the baby Jesus.

Jewish men give up their foreign wives⁷⁸ and as if to remove any subsequent doubt as to the final authority of this deed, his compiled, canonical list of those Jewish men who had married foreign women would become by the Holy Spirit the very word of God.⁷⁹

Jesus would fully uphold and decisively act upon what the prophet Ezra and God had done. This ordination by God wherein the Samaritans would be a peculiar class of persons in and of themselves would greatly affect the missionary work of Jesus, who as a practicing Jew would not have drunk any water from any well within the Decapolis (Gentile/Greek). But Jesus could and would evangelize the circumcised Samaria, since they were not Gentiles (or Jews for that matter) and instead were ignited by their Samaritan Torah to thirst for the Prophet-to-Come.

This situation had been made somewhat inevitable when sometime before Persia overthrew Babylon, the Babylonian King Nebuchadnezzar had apparently added Judah to the province of Samaria. When in 444 B.C., the Persian King's special representative, the prophet Nehemiah,⁸⁰ arrived with the intention of recreating the Judean religious-polity centered in Jerusalem, he came under the ire and jurisdiction of Sanballat, governor of Samaria, who opposed any Judean authority or territory taken from his control. Not only did Sanballat and his fellow Samaritans fear that Nehemiah's Davidic Temple would once again create a potent Judean power, but also eventually provoke repercussions from the Persian Government against both Judea and the inept vassal that allowed the Judean upstart to blossom: Sanballat's own Samaria.

Despite fierce Samaritan opposition, Nehemiah prevailed⁸¹ in fortifying Jerusalem, enabling both Ezra and Nehemiah to further increase Samaritan-Jew alienation:

On that day the Book of Moses was read aloud in the hearing of the people and there it was found written that no Ammonite or Moabite should ever be admitted into the assembly of God,² because they had not met the Israelites with food and water but had hired Balaam to call a curse down on them. (Our God, however, turned the curse into a blessing.)³ When the people heard this law, *they excluded from Israel all who were of foreign descent.*⁸²

⁷⁸ Ezra 10:2-5

⁷⁹ Ezra 10:17-44

⁸⁰The prophet Nehemiah was also.

⁸¹Nehemiah 2:19-24; 6:1-16

⁸²Nehemiah 13:1-3. The prophet Nehemiah *extended the Mosaic exclusion from Israel of the Ammonites and Moabite to now prophetically include "all who were of foreign descent,"*

To illustrate the extent of this Divine allowance, when the prophet Nehemiah discovered one of Joiad's sons, the son of the high priest, Eliashib,⁸³ had married a daughter of Sanballat (of all people), Nehemiah chased the young man out of Jerusalem (Nehemiah 13:28). In culmination, the prophet Nehemiah declared, "I purified them from everything foreign" (Nehemiah 13:30).

The Samaritan resentment to this prophetic purification was keen and fierce. Faced with how best way to worship Jehovah apart from the Davidic-Judean-Jerusalem Temple, the Samaritans eventually institutionalized this resentment into more definitive strains, and within a hundred years, the Samaritan/Jew dichotomy was stoutly perceived and maintained by both peoples. As the Prophet, Jesus strictly followed the prophets Ezra and Nehemiah Mosaic extension in seeing three classes of humans on earth: Jews, Gentiles, *and* Samaritans.⁸⁴

And so, why then did Jesus evangelize these circumcised foreigners, these non-Jews, these Cutheans? In the healing of the ten lepers (Luke 17:11-19), Jesus praises the one "foreigner," the Samaritan, for falling at his feet and giving thanks which Jesus *significantly* equates with glorifying God.

Meanwhile, the other nine *Jewish* lepers are in abstentia, Many Christians presume the nine Jewish lepers were not grateful. This is false. Unlike the Samaritan leper, had the Jewish

regardless of their religious practices. Thus, the Samaritans were automatically and prophetically excluded from Israel by Divine Fiat through His legitimate Prophets.

⁸³ Eliashib's grandson was not a schismatic, he had been thrown out for marrying out; he was not a reformer, he wanted to hold to the past. But he did make a virtue of necessity. By excluding the Prophets and the Holy Writings from in this covenant, all prophets after Moses, including Ezra, were false prophets as well as any Davidic dynasty or theological hegemony by Jerusalem. With this Mosaic weapon, the Samaritans would hold fast to the theological view that there was only one prophet—Moses, and one place to worship God—Mt. Gerizim (i.e., Bethel, "the House of God). By clinging to Moses, the Samaritan High Priest had theologically undercut the authority of the Prophet Ezra while simultaneously strengthening his priesthood. From a human perspective, it was a brilliant move. Machiavelli would have been proud. Unfortunately for the Samaritans, Jesus would fully agree with Ezra that the Samaritans were not Jews, were foreigners, but still not Gentiles either. Both Ezra and Jesus would view the Samaritans as not Jewish (Judean?). But Jesus would view the Samaritans as still within the fallen and apostate Tribes of Israel, specifically that of Joseph (Manasseh and Ephraim) and thus, eligible at that time of evangelization.

⁸⁴ Ironically, by holding that only the Mosaic Torah was Divine, the Sadducees would theoretically be more inclined to view Samaritans as Jewish first cousins. But the fierce Sadducean adherence to the Davidic Temple in Jerusalem, with scant Mosaic authority over the Samaritan Temple at Mt. Gerizim, would preclude any such filial kinship.

lepers returned to Jesus and publically given thanks, they would have been excommunicated from the synagogue and Judean society *once again*.

This miraculous cleansing of ten lepers was, as yet, the most conclusive and public proof that Jesus was indeed the Messiah.⁸⁵ Until He confronted the High Priest Caiaphas face-to-face, Jesus did not publically reveal He was the Messiah, but in this case, His miraculous healing of the lepers spoke volumes. That is why Jesus told the lepers to go to the priests, clearly to be a *testimony to Him under Mosaic Law as the Prophet-to-Come: the Messiah*. The High Priest and the Sanhedrin, the national leaders of Israel, who were supposed to be the Shepherd of Israel. Yet it was Jesus who had retrieved nine black sheep from complete alienation and brought them back into the fold of Israel. Only the Shepherd of Israel could do this, and Jesus wanted the High Priest and the Sanhedrin to admit this publically, which they would have to do if they fulfilled the Law of Moses.

In this decisive showdown, Jesus had put a heavy onus on the nine lepers. If these nine black sheep did what they should do, all Israel would know that the One-to-Come was here. Jesus specifically healed nine Jewish lepers for an exact reason: a credible testimony before a court was based on the statements of two or three witnesses.⁸⁶ In this case, Jesus sent to Caiaphas and the Sanhedrin three times that number (nine lepers) to testify as witnesses on who Jesus was based on what had been done.

Faith in Jesus is what healed these nine lepers. “Jesus, Master, have pity on us!”¹⁴ When Jesus saw the lepers, he said, “Go, show yourselves to the priests.” And as they went, they were cleansed (Luke 17:13-14). As they obeyed Jesus, and thus believed, they were cleansed/healed.

The nine Jewish lepers ventured into the Temple grounds and sought the High Priest Caiaphas to confirm and verify this first-of-its-kind miracle.

In nearly 1500 years the Torah’s exhaustive instructions had never been used for the

⁸⁵ Until the raising of Lazarus from the dead, which ironically sealed Jesus’ fate. The miracle was too public, too indisputable since Lazarus should have stank from death and was in no way revived from when he left his tomb fully alive and well. This miracle was the primary basis for the crowd’s “Hosannas!” when Jesus last entered Jerusalem triumphant, while signaling to the Sanhedrin yet another Messianic prophecy fulfilled as he rode through the City Gates upon a donkey never before ridden.

⁸⁶ Deuteronomy 19:15

simple reason that no Jew had ever been cleansed⁸⁷ of leprosy.⁸⁸ Given this, and the fact that these Levitical instructions were so meticulous and extensive, many religious leaders of Israel over the centuries had come to conclude that *only the Messiah would be able to cleanse leprosy*. And so they awaited for the day would when the Messiah would cleanse a leper and have the miracle confirmed by the High Priest. The procedure to verify the Messiah was specific:

The LORD said to Moses, ²”These are the regulations for any diseased person at the time of their ceremonial cleansing, when they are brought to the priest: ³ The priest is to go outside the camp and examine them. If they have been healed of their defiling skin disease,⁴ the priest shall order that two live clean birds and some cedar wood, scarlet yarn and hyssop be brought for the person to be cleansed.⁵ Then the priest shall order that one of the birds be killed over fresh water in a clay pot. ⁶ He is then to take the live bird and dip it, together with the cedar wood, the scarlet yarn and the hyssop, into the blood of the bird that was killed over the fresh water. ⁷ Seven times he shall sprinkle the one to be cleansed of the defiling disease, and then pronounce them clean. After that, he is to release the live bird in the open fields.
⁸”The person to be cleansed must wash their clothes, shave off all their hair and bathe with water; then they will be ceremonially clean. After this they may come into the camp, but they must stay outside their tent for seven days. ⁹ On the seventh day they must shave off all their hair; they must shave their head, their beard, their eyebrows and the rest of their hair. They must wash their clothes and bathe themselves with water, and they will be clean.
¹⁰”On the eighth day they must bring two male lambs and one ewe lamb a year old, each without defect, along with three-tenths of an ephah⁸⁹ of the finest flour mixed with olive oil for a grain offering, and one log⁹⁰ of oil. ¹¹ The priest who pronounces them clean shall present both the one to be cleansed and their offerings before the LORD at the entrance to the tent of meeting.
¹²”Then the priest is to take one of the male lambs and offer it as a guilt offering, along with the log of oil; he shall wave them before the LORD as a wave offering.¹³ He is to slaughter the lamb in the sanctuary area where the sin offering and the burnt offering are slaughtered. Like the sin offering, the guilt offering belongs to the priest; it is most holy. ¹⁴ The priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed, on the thumb of their right hand and on the big toe of their right foot. ¹⁵ The priest shall then take some of the log of oil, pour it in the palm of his own left hand, ¹⁶ dip his right

⁸⁷ Since leprosy rendered not only its victims unclean but also anyone touched by a leper, the cure of leprosy is more aptly called a cleansing as opposed to all other diseases, which is more properly called a healing.

⁸⁸ 2 Kings 5:7 strongly implies that despite the Priestly Code of Leviticus, leprosy can only be cured by a miracle. Moses and Miriam had been cleansed of leprosy by God Himself, no prophet was involved in either case. This was true of Naaman as well, though Elisha was tangentially involved. Some Jews associated Jesus with Elijah/Elisha. Perhaps that is why.

⁸⁹ About 11 pounds.

⁹⁰ About 1/3 of a quart.

forefinger into the oil in his palm, and with his finger sprinkle some of it before the LORD seven times. ¹⁷ The priest is to put some of the oil remaining in his palm on the lobe of the right ear of the one to be cleansed, on the thumb of their right hand and on the big toe of their right foot, on top of the blood of the guilt offering. ¹⁸ The rest of the oil in his palm the priest shall put on the head of the one to be cleansed and make atonement for them before the LORD.

¹⁹ "Then the priest is to sacrifice the sin offering and make atonement for the one to be cleansed from their uncleanness. After that, the priest shall slaughter the burnt offering ²⁰ and offer it on the altar, together with the grain offering, and make atonement for them, and they will be clean.

²¹ "If, however, they are poor and cannot afford these, they must take one male lamb as a guilt offering to be waved to make atonement for them, together with a tenth of an ephah⁹¹ of the finest flour mixed with olive oil for a grain offering, a log of oil,²² and two doves or two young pigeons, such as they can afford, one for a sin offering and the other for a burnt offering.

²³ "On the eighth day they must bring them for their cleansing to the priest at the entrance to the tent of meeting, before the LORD. ²⁴ The priest is to take the lamb for the guilt offering, together with the log of oil, and wave them before the LORD as a wave offering. ²⁵ He shall slaughter the lamb for the guilt offering and take some of its blood and put it on the lobe of the right ear of the one to be cleansed, on the thumb of their right hand and on the big toe of their right foot. ²⁶ The priest is to pour some of the oil into the palm of his own left hand, ²⁷ and with his right forefinger sprinkle some of the oil from his palm seven times before the LORD. ²⁸ Some of the oil in his palm he is to put on the same places he put the blood of the guilt offering—on the lobe of the right ear of the one to be cleansed, on the thumb of their right hand and on the big toe of their right foot. ²⁹ The rest of the oil in his palm the priest shall put on the head of the one to be cleansed, to make atonement for them before the LORD. ³⁰ Then he shall sacrifice the doves or the young pigeons, such as the person can afford, ³¹ one as a sin offering and the other as a burnt offering, together with the grain offering. In this way the priest will make atonement before the LORD on behalf of the one to be cleansed."

³² These are the regulations for anyone who has a defiling skin disease and who cannot afford the regular offerings for their cleansing." Leviticus 14:1-32 (NIV)

At the end of which the High Priest Caiaphas had to confess nine times, "Yes, you had leprosy and you have been cleansed." And from each of the nine lepers, the High Priest Caiaphas had to hear who had done the cleansing/healing, "Jesus of Nazareth...Jesus of Nazareth... Jesus of Nazareth... Jesus of Nazareth... Jesus of Nazareth... Jesus of Nazareth... Jesus of Nazareth... Jesus of Nazareth... Jesus of Nazareth... Jesus of Nazareth." It's a miracle the High Priest Caiaphas didn't have a heart attack.

⁹¹ About 3.5 pounds.

Instead of publically declaring Jesus the Messiah, the High Priest Caiaphas privately told all nine Jewish lepers not to return to Jesus and publically acknowledge what he had done. As had been their *modus operandi* for some time, the cabal of Temple Priests told the nine lepers that yes, a great miracle had occurred, but that it had been done by this Son of Satan (Shomron), a Nazarene sorcerer who was leading the nation of Israel astray.

The priests may have admonished these cleansed lepers as such, “Remember the paralyzed man, the Shomroni Jesus forgave sins when only God can forgive sins. Jesus always puts the faith and focus upon himself, not God or the Law. He acts as if he is God, as does Satan. Jesus is a blasphemer, as is Satan. Jesus claims some sort of divinity and wants to be worshiped, as does Satan. This man is Shomron, the son of Satan, not God. He is clearly a blasphemer, a sorcerer from God-forsaken Galilee, which is to be expected. And his mother was a whore. Do not give credence or empower this Sorcerer of Sorcerers who by spectacle, magic and miracle leads our Nation astray. If you do, we must once again cast you out. If asked, who cleansed you? Tell the truth, and say, God cleansed me. Clearly, our Lord can work through demons, as the Lord used Cyrus the Persian, as well as the Babylonians, to do His own Holy Will. Now choose your destiny.”

The nine lepers were on the verge of being allowed back into Judean society⁹² whereupon they could see and touch and speak to their families and friends once again. They had just experienced one bird killed, the other set free. They then each shaved all their hair and in a tent waited seven days, after which they immediately shaved once again. On the eighth day, they each brought to the priests, three lambs, two males and one female.⁹³ They had come so far, their miraculous cleansing of leprosy had been verified by the Priests. They were *almost* home.

These nine Jewish lepers were not fools and knew they were the first lepers ever healed *by a man* in the history of Israel. They wanted to tell everyone of this miracle so that the glory of

⁹² Of note, the case of Naaman indicates that in Syrian society, lepers were not necessarily marginalized. 2 Kings 5:1.

⁹³ During this time, they would have also partaken of the meat offering, trespass offering, wave offering, sin offering and burnt offering. No High Priest would have undergone all these Mosaic prescriptions unless the miracle could be unflinchingly verified. In this case, the nine lepers would have at minimum given corroborating testimony of their incurable leprosy, and as to the source of their cure—faith in Jesus—much to the virulent chagrin of Caiaphas.

God and Jesus would spread quickly throughout Israel. But the priests made it clear to them that this would not be allowed, for if they gave praise to Jesus, the sorcerer from Nazareth, then they would be outcasts again, and this time for heresy and for defying the High Priest of Israel. They backed down, they were not about to lose their family, their friends, their Nation, their people, and access to the Temple (God) again by being caught giving public praise to the Nazarene Jesus. They acquiesced.

The cleansed Jewish lepers would, and undoubtedly, did praise God for the miracle at the Temple. It wasn't just their lack of faith that had Jesus marveling, it was also Caiaphas' and the Sanhedrin's lack of faith and the ill-omen to which it signaled.

The Samaritan leper *was not under this onus of again being ostracized by Judean society*. He would not go to Jerusalem, but to the Samaritan priests on Mount Gerizim who would abide by the (Samaritan) Torah which did contain these same Mosaic instructions as to leprosy. Apparently, the High Priest at Mt. Gerizim validated the miracle, and the only way the Samaritan High Priest would have validated such a an incredible miracle as that of healing a leper was if, and only if, he believed Jesus was the Prophet-to-come. It was specifically this miracle that had by the time of Acts 8, the human fields of Samaritans bright white for Reaping by Philip, Peter and the Holy Spirit.

The Samaritan High Priest and the Samaritan leper recognized the visitation of God in Jesus. That Jesus and His disciples were traveling *towards Jerusalem for the Passover* (of the crucifixion), and still this miracle was validated by the Samaritan High Priest is all the more amazing.

The Samaritan Leper and the nine Jewish lepers were all healed by faith in Jesus as a healer/cleanser, but the Samaritan Leper's faith brought him salvation when he returned, and with a loud voice he glorified God,⁹⁴ and "threw himself at Jesus' feet and thanked him."

Jesus asked, "Were not all ten cleansed? Where are the other nine? Has no one returned to give praise to God *except this foreigner?*" Then he said to him, "Rise and go; *your faith [in me] has made you well.*"⁹⁵

⁹⁴Giving praise to Jesus was equivalent to giving praise to God, at least in this instance, according to Jesus.

⁹⁵ Luke 17:16-19

It is patently false to believe the nine lepers failed to see what the Samaritan leper saw in Jesus. They knew Jesus healed them, but pressured by the Priests, they had to acknowledge Jesus was demon-possessed, and that God had healed them in spite of Jesus or that God had used Satan/Jesus as His servant to do good, much as the Babylonian Nebuchadnezzar, the Persian Cyrus and the Grecian Alexander the Great were all unwitting servants of the Lord.⁹⁶

Yet according to Jesus, it was the viperous religious leadership in Jerusalem who served their father Satan, and therefore lacked understanding and acted inappropriately towards Him, while this Samaritan Leper acknowledged Jesus, apparently at minimum as the Samaritan Prophet-to-Come, who by falling at his feet had fulfilled the commandment of loving God, since to love the Son is to love the Father.⁹⁷

Both the Jewish lawyer and Jesus agreed that the core of the Jewish law⁹⁸ consisted in loving God and one's neighbor. The Samaritan leper had fulfilled the former while another Samaritan became a "neighbor" to the wounded Jew by making good use of his oil, wine, mount and money, which by the Lawyer's own admission, qualified the heretical Samaritan to inherit "eternal life" under the Torah. Quite contrary to presuppositions of the priest and the Levite for whom the Samaritans were schismatic heretics, non-Jews rightfully excluded from the neighborliness of Israel.

Jesus' mission to Samaria was partially based on His being, as a Galilean, neighborly—a Good Samaritan. Subsequently through Peter's Key to Heaven, Jesus would sow Himself while the Holy Spirit would reap souls quenched and cleansed. In preparation for this harvest, Jesus would give Peter three specific Keys (Jew, Samaritan, and Gentile) to let believers into Himself: "And I tell you, you are Peter [*petros*, Greek masculine gender], and on this rock [*petra*, Greek feminine gender] I will build my church, and the gates of Hades⁹⁹ will not overcome it. . . ." (Matthew 16:18-19). Christ will build His Church on *petra* [feminine gender] and not on *petros* [masculine gender, which clearly refers to the man, Peter].

Knowing where Jesus was when he made this statement is important. He and the Apostles were on the way toward a specific cave near Caesaria Philippi that was known in the

⁹⁶ The Beast, and all its Empiric components, unwittingly serves the Lord.

⁹⁷ Deuteronomy 6:5

⁹⁸ Deuteronomy 6:5 and Leviticus. 19:18.

⁹⁹ The realm of the dead.

pagan world as the gates of Hades¹⁰⁰ (the Underworld). The place is known today as Banyas, derived from Panyas (Greek god Pan). It was atop the Gates of Hell (Cave to the Underworld) that Jesus made this point that the physical death of Jesus or His followers would not stop the Church from continuing. The more that the Church is severely persecuted, the more it advances. This would prove quite true when after the Risen Lord had broken through the Gates of Hell/Hades/Death, and while under severe persecution, Peter and the Church would both baptize the Samaritans in Jesus name and open to them an aspect of the Kingdom of Heaven (Holy Spirit Baptism).

By then it should have been crystal clear that Jesus by Ascension was the Rock and not Peter. Even so, elsewhere, the Word clearly revealed who is this Rock [*petra*]. “They drank of that spiritual Rock that followed them: and that Rock [*petra*] was Christ”.¹⁰¹ “Jesus Christ Himself being the chief Cornerstone.”¹⁰² “He is the Rock; *His work is perfect.*”¹⁰³

If the Rock had been Peter upon which His church was built, then Peter would have been perfect and unable to be overcome by sin/Death. Yet wasn't Peter overcome as evidenced by Jesus' admonishment: “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”¹⁰⁴

Three times Peter himself had revealed Who the Rock was: (1) “You are the Messiah, the Son of the living God”;¹⁰⁵ and (2) “then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. Jesus is the stone you builders rejected, which has become the cornerstone,”¹⁰⁶ and (3) much later in life, Peter reiterated¹⁰⁷ this Messianic prophecy from

¹⁰⁰ The use of the term “the gates of Hades” is also an Old Testament idiom for physical death. Psalm 9:13, 107:18, and Job 38:17 use the expression “the gates of death,” to refer to actual physical death.

¹⁰¹ 1 Corinthians 10:4. Paul also states, “For other foundation can no man lay than that is laid, which is Jesus Christ” 1 Corinthians 3:11.

¹⁰² Ephesians 2:20

¹⁰³ Deuteronomy 32:4; 2 Samuel 22:2-3. Thus, there is a Biblical pattern of the Rock [*petra*] referring to God/Christ, and not to Man/Peter, [*petros*].

¹⁰⁴ Matthew 16:23

¹⁰⁵ Matthew 16:16

¹⁰⁶ Acts 4:10-11 wherein Peter quotes Psalms 118:22.

¹⁰⁷ 1 Peter 2:6 For in Scripture it says: “See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.”

Isaiah: So this is what the Sovereign Lord says: “See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who relies on it will never be stricken with panic” (Isaiah 28:16). For his first confession of faith, Peter was given a special role in the founding of the Church. Jesus gave Peter unique, though temporary authority: “I will give you the keys of the kingdom of heaven.”¹⁰⁸

In Acts 2, Peter opened the door to Holy Spirit baptism for the Jews. From that point on, the moment a Jew believed in Jesus as Messiah, they were filled with the Holy Spirit, and became part of the invisible Church, the Ekklesia.

In Acts 8, Philip preached Jesus in Samaria,¹⁰⁹ but they did not receive the Holy Spirit until Peter laid hands on them. Philip had the gospel but not the authority to open the door for the Samaritans to receive the Holy Spirit. Peter opened the door of Holy Spirit baptism for the Samaritans. From that time on the Samaritans who believed would also receive the baptism of the Holy Spirit. From the moment that they believed, they would become part of the Ekklesia.¹¹⁰ Once the door had been opened, it stayed open.

CONCLUSION

Many scholars incorrectly believe that the Samaritan mission took place without any human planning, and resulted from the Sanhedrin’s persecution of the church in Jerusalem. This supposition is largely, though not completely, false. Jesus had planned for it, and envisioned it specifically in His parable of the Reapers and Sowers. It is only because Jesus sowed the seed by giving up his life that eternal life may be reaped by anyone. “He who sows the good seed is the Son of Man”¹¹¹

¹⁰⁸ The purpose of those keys was to open or to close. Isaiah 22:20-22. Jesus’ reference to “the Kingdom of Heaven” is referring to the aspect which will be the Church (Ekklesia), which Jesus has just spoken about.

¹⁰⁹ Before the building of the Second Temple, humanity had been divided into two groups: Jews and Gentiles. Then, in the book of Ezra, there are three groups: Jews, Samaritans and Gentiles. In His prophetic capacity, Jesus acknowledged the prophet’s Ezra’s distinction and acted accordingly.

¹¹⁰ In Acts 10, God sent Peter to Cornelius (a Gentile), and God opens the door of Holy Spirit baptism to the Gentiles. Even though Paul received the commission to preach to the Gentiles, he did not have the authority to open the door to their Holy Spirit baptism. Peter does so in Acts 10. Thus, Peter opens the three doors in the book of Acts (Acts 2, 8 and 10).

¹¹¹ Matthew 13:37 is one of the few parables in which we actually have Jesus’ own interpretation of the parable.

“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”¹¹²

What too many scholars fail to realize is this mission was initially perceived by the Judean Apostles as a mission to the circumcised (who followed the Torah), which included Samaritans (non-Jews) who were to be restored into The King of Jews, Jesus Christ, as His Bride. As yet, there was no perceived need to obviate the Mosaic Law in any way. The commission only demanded missionary work to Jews (Jerusalem and all Judea), Jews and Samaritans in Samaria, and Jews in the Diaspora (to the ends of the Earth), which fully aligned with Jesus as the Fulfiller of the Torah.¹¹³

This is why the Samaritan mission of Philip was not rebuked by the Apostles. In fact, Peter journeyed there to open the gates of Heaven to them, as evidenced by Holy Spirit baptism. While as to the Gentile mission of Cornelius, Peter would need to be prodded by repeated spectacular visions. Jesus had evangelized Samaria, but never went to one single solitary Gentile. If they came to him, He did not deny them. But Jesus never evangelized in Gentile territory, and in fact generally avoided Gentile areas like the Decapolis, which Jesus could have easily have entered and evangelized had He wanted to do so. Admittedly, at the time, the ultimate meaning of the Commission was perceived too narrowly for the Apostles, but had the Holy Spirit conveyed the full meaning of the Commission at that time, the Spirit may have found Himself casting pearls before swine.

In the case of the Gentile mission, it was Peter who took the initiative after it was ratified by his heavenly vision of a large sheet containing all sorts of non-kosher animals, reptiles, and birds. Christians often wrongfully presume that after this vision Peter ate non-kosher food, at least when eating with Gentile Christians. But given the Book of Galatians and the havoc such a radical change of diet would have played on Peter’s mission as the Apostle specifically for the Circumcised, it is highly unlikely. To have done so would have greatly and unnecessarily offended not only all Jewry, but *all* Samaritans¹¹⁴ as well.

¹¹² Acts 1:8

¹¹³ Jesus will complete the re-gathering of the Lost Tribes and fully restore Israel to its prophetic culmination in the millennial Kingdom.

¹¹⁴ All Samaritans were circumcised in strict conformity to the Samaritan Pentateuch and were often as much legalists as any Pharisees.

In God's missionary eyes, while the Samaritans are not Jews, they most certainly were within those circumcised, as opposed to un-circumcised. Thus, missionary work to the Samaritans involved all the circumcised coming to see the Mosaic Law as educational, cultural and laudatory and if obeyed in that volitional vein, without any salvific effect or condemnation for those who chose otherwise, would be pleasing to the Lord.

Only in retrospect could the Apostles recall that on His last journey to Jerusalem, Jesus had made sure He evangelized Samaria. These Samaritans were vitally important to Jesus, and they like the Jews had been given a specific Key, all held and used by Peter to open the Gates of Heaven (Holy Spirit Baptism). Only through Peter did the Samaritans *fully receive* the Rock,¹¹⁵ the Cornerstone, the Galilean Carpenter Who is God Who saves.¹¹⁶

How many keys to the kingdom did Jesus give Peter? Peter opened three doors to the kingdom for prophetically speaking, three different peoples: Jews in Jerusalem, circumcised non-Jews in Samaria, and Gentiles in Caesarea. Three denials predicted by Jesus,¹¹⁷ three times asked by Jesus if he loved him. Three times Peter said he did love the Lord, to which the Lord responded three times: *Feed my sheep*.¹¹⁸ Peter fed His sheep on three different occasions by using his three keys to open kingdom doors for 1) the Jews, then 2) the Samaritans, and finally 3) the Gentiles. This amounts to unleashing God's power through the baptism of the Holy Spirit to evangelize the whole world, and the Samaritans were critical in the Church going from evangelizing the Circumcised of the world to fulfilling the Abrahamic Covenant of being a Blessing for all Mankind and Earth.

¹¹⁵ With his keys, Peter became the medium of the Matthean Confession.

¹¹⁶ Acts 8:17

¹¹⁷ Mark 14:68-71

¹¹⁸ John 21:15-17

APPENDIX¹¹⁹

سورة طه - Surat Ṭāhā (Ta-Ha)

20:85

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

[Allah] said, “But indeed, We have tried your people after you [departed], and the Samiri has led them astray.”¹²⁰

20:86

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

So Moses returned to his people, angry and grieved. He said, “O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you

¹¹⁹ www.thetruecall.com

¹²⁰ The Qur’an cited below is telling us that a Samaritan engaged idol worship during Moses’ sojourn on Mount Sinai. However, Moses lived in 1400 B.C while the first Samaritans did not exist earlier than 722 B.C.

Apparently, Muhammad was confused with idol worship from another period of time in the Old Testament. More specifically, with that of the reign of king Jeroboam, when Israel divided itself into Northern Israel and Judah. At the time of this division, the capital of Judah was Jerusalem, which had the Davidic Temple. Thus, Northern Israel was left with no temple. To resolve this, in his capital city of Samaria, king Jeroboam built a temple which had statues of two golden calves. It was this golden calf idol worship which Muhammad confused with the golden calf idol worship when Moses was on Mt. Sinai (Exodus 32:1-8). Samaritans in the time of Moses simply did not exist. They did not come into existence until more than seven centuries later.

wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?”

20:87

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ
الْقَوْمِ فَقَدْ فَنَّا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

They said, “We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw.”

20:88

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا آلِهَهُ خُورًا فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ
مُوسَىٰ فَنَسِيَ

And he extracted for them [the statue of] a calf which had a lowing sound, and they said, “This is your god and the god of Moses, but he forgot.”

20:89

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?

20:90

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

And Aaron had already told them before [the return of Moses], “O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order.”

20:91

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ

They said, “We will never cease being devoted to the calf until Moses returns to us.”

20:92

قَالَ يَهْرُونَ مَآمَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۙ

[Moses] said, “O Aaron, what prevented you, when you saw them going astray,

20:93

أَلَا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي ۗ

From following me? Then have you disobeyed my order?”

20:94

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۗ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ

بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ۙ

[Aaron] said, “O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, ‘You caused division among the Children of Israel, and you did not observe [or await] my word.’ “

20:95

قَالَ فَمَا خَطْبُكَ يَا سَمِيرِيُّ ۚ

[Moses] said, “And what is your case, O Samiri?”